

# The Brethren Evangelist,

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A. D. GNAGEY, : : Editor.

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## Editorial.

THE great need of the church to-day is personal consecration and effort on the part of its members.

As a member of the church, have you told the story of Jesus to sinners as often as you have criticised your pastor's sermon?

EVERY pastor has to contend with a class of people, known as "fault finders," or "grumblers." It requires much grace to get along with such people, but the Lord can easily furnish the amount necessary.

### THE CRY OF WAR.

The year 1895 closed with threatening war clouds hanging over the two greatest political powers on earth—the two nations which hold the proud distinction of having reached the highest stage in civilization, and representing the purest type and the largest attainments of that religion which goes by the familiar name of *Christianity*—England and America. When the message of the President was made public, the country went wild with enthusiasm. Republican and Democratic Representatives vied with each other in their eagerness to approve the policy. One Senator offered a bill to appropriate \$100,000,000 to increase the military equipment of the country in preparation of war. Our daily papers were bristling with bayonets, flashing with musketry, and one could almost hear the thunder of cannonading. The country was drunk with a wild enthusiasm, which the people called patriotism. But the better, the safer and more sober element in society, took time for reflection. They asked themselves, What does war mean? What is it that calls on us to beat our plowshares into swords and our pruning hooks into spears? Gradually the war cry died out, and peace was assured.

This incident in the history of two great political powers teaches us several important lessons, and furnishes encour-

agement to those who hold to the peace principles of our holy Christianity, as well as to those of an optimistic turn of mind. That England and the United States, with all the modern equipments of warfare should engage in bloody conflict, is a thing almost impossible. Contemplate for a moment the results of such a conflict. The loss of property and lives, the misery and horror that would follow in its wake, the check to the progress of civilization, and the dishonor that it would bring upon Christianity. Surely no one who thinks of these things would welcome war. Civilization is advancing. Christianity is gaining ground. The late war cry has made it clear that the representative Christian people are opposed to war. The men and women who profess to be governed by the great principles of Christianity abhor the idea of war. The universal brotherhood of man, revealed through Jesus Christ, forbids that we should murder each other in cold blood.

Lyman Abbott, editor of *The Outlook*, a family paper, published in New York, perhaps the best in the United States, requested each of a selected group of public men to telegraph to him, for publication, a brief expression of their views on the subject of the President's message. To this there was a liberal response from men representing different sections of the country, widely varying professions, and men prominent in political, legal, educational, military and religious life, including a list of representative clergymen. The opinion of these men, as published by the *Outlook*, is truly gratifying. We have space for but a few.

FROM SETH LOW.

President of Columbia University.

I think the President's message has placed the country in a false position, though it may do good in calling attention to the strong hold that the Monroe Doctrine has upon the people of the United States. In this sense, the indirect bearing of the message may be valuable, but as applied to the Venezuelan dispute it announces a doctrine exceedingly difficult to maintain. It proposes to appoint a Commission to ascertain whether we have a grievance, and intimates that if such a Commission says we have a grievance, then we will go to war, if need be. To run the risk of involving two great nations like the United States and England in a war, based upon a hypothetical grievance seems to me to be the height of folly, to use no stronger word. The imagination

shrinks appalled from the consequences of such a struggle. Such a catastrophe, should it ever come, ought not to be founded upon a quarrel between other parties that requires the examination of a commission to determine whether we are affected by it or not. The Monroe Doctrine involves no such absurdity as that.

Dr. Lyman Abbott took the Venezuelan question and the President's message as the theme of his evening sermon. The church was crowded with a vast audience which gave hearty response to Dr. Abbott's appeal for fraternal and cordial relations with England. A capable dispatch from the Rev. Dr. Charles A. Berry, of the Queen Street Church, Wolverhampton, England, was read as follows:

*Plymouth Church, Brooklyn:*

Queen Street sends greetings and prays for perfect concord between England and America.

BERRY.

At the close of Dr. Abbott's sermon the entire congregation approved the following cable message which was sent in reply:

*Queen Street Church, Wolverhampton:*

The great congregation of Plymouth Church, by unanimous rising vote, returns greetings. We join in prayers for peace with kin beyond the sea.

ABBOTT.

REV. DR. WILLIAM R. HUNTINGTON.

Of Grace Church, New York.

We, to-day, are threatened, vaguely indeed, but really threatened, by the specter of civil war, of all the calamities that can befall mankind the worst. If ever the Church of Christ had clearly laid upon her the duty of sounding out in her most persuasive tones words of protest and remonstrance, it is to-day. There is no time for half-hearted smoothnesses or noncommittal commonplaces. Let the preacher speak his honest thought or hold his tongue.

REV. DR. HENRY VAN DYKE.

Brick Church (Presbyterian,) New York.

What I long for and hope for is a little self-respecting silence and sober thought on both sides of the sea on the question. Let us take breath and hold it for a while. And in that silence the sanctified common sense of the two great Christian nations of the world will certainly recoil from the horrors of fratricidal conflict, and discern, with mutual and equal respect, an honorable and peaceful way to adjust their differences by arbitration.

We give these opinions of representation men, for two reasons. We have been in the habit of charging other de-